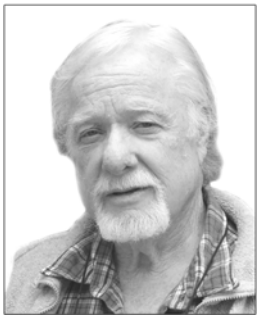
SMITH'S REPORT

On the Holocaust Controversy

No. 145 **www.Codoh.com** **December 2007**



Challenging the Holocaust Taboo Since 1990

THE HOLOCAUST

The New Founding Myth of American Society

By Richard Widmann

The American public overwhelmingly accepts the basic tenets of the Holocaust. It is incomprehensible to most people that there are some who are willing risk their life and liberty to revise and even deny the main pillars of the Holocaust story – the Six Million, the Hitler-ordered extermination of Jews, and the use of gas chambers as the principal weapon of choice. While those who are uninformed about revisionist arguments will understand that open debate and freedom of speech are certainly valued rights in the United States, a public debate over the facts of the Holocaust appears worse than useless because the facts are "inerrant," and as such, those who advocate debate must be exploiters of innocent victims or, at the very least, falsifiers of history.

Before we are able to grasp the significance of Holocaust revisionism or, as some would call it, "Holocaust denial," we must understand the significance of the Holocaust itself. The Holocaust can seem, not unlike many other events in recent history, like an event in ancient history with little relevance to the present for many in today's society. Of course, the details of the traditional story should be significant in and of themselves.

That is to say, the charge that Germans murdered six million Jews and five million others (as the story has evolved) for no good reason other than racial hatred would be quite significant in and of itself. Still, the real question is how are the events themselves, now otherwise fading into the historical record, important or significant with regard to contemporary American society. They are significant because the Holocaust has impacted domestic and foreign policy, as well as the vocabulary and the cultural understanding of anyone who has been reasonably conscious during the past 50 years.

In 1996 Roger Garaudy created a tremendous scandal with his book, *The Founding Myths of Modern Israel*. This book identified several myths that were critical for the founding of Israel, including what Garaudy called "The Myth of the Six Million." Although the word "myth" is often understood in contemporary vernacular to mean something false, that is not the sense of the word that Garaudy intended.

The word "myth" is derived from Greek "mythos," meaning simply "the word based on faith." Myth, therefore, is not factual or non-factual, but something which must be accepted on faith. A myth generally tells a sacred story concerning the origins of the world or

Continued on page 7

LETTERS

Ernst Zundel

This is a letter from Ernst to his wife Ingrid that was distributed by Paul Fromm, Director of the Canadian Association for Free Expression (CAFÉ). Fromm writes that Zundel's Prison Mail was withheld for almost three years --- out of spite!

[START] Surprise, Surprise! I was called to the "Kammer" yesterday and told that I could go through two large boxes of mail that were never processed by Dr. Meinerzhagen. Ingrid, some scheme that was from that man!

So far, I have found 15 thick letters from C.M. over 2 ½ years that were never even looked at --- unopened! I found four letters from [Attorney] Doug Christie. I found three letters so far from [Attorney] Barbara K., - her and Doug's Christmas cards from 2006! Lots of letters from K.S., likewise. Several letters from Jerome Brentar [an old friend who has since passed away].

Simply unbelievable what was done!

Incredibly kind, encouraging, uplifting letters! I will have days of sorting, weeks to respond and to answer people's questions. I'll report more tomorrow, worked 20 hours on it yesterday. Christmas cards for three years --- many, many hundreds of them never given to me. Imagine! And I thought Toronto West [Detention Centre] was bad! I would never have believed this if someone had told me this could happen in our homeland at this age and time when "Human Rights" and "Human Dignity" are on everybody's lips! [END]

Fromm advises that if you write to Ernst --- Please include Euro postage --- 55 cents for a letter within Germany [Europe ?] and 1.70 Euros for overseas. Ernst is allowed to receive up to three postage stamps per letter. International coupons won't do him any good. Self-addressed return envelopes might work. He is not certain, but thinks that small amounts in US$ cash might also be passed on. Ernst does not have access to his own funds except for 30 Euros spending money per month. Ernst's address is:

Ernst Zundel
JVA Mannheim
Herzogenried Str. 111
68169 Mannheim**,** Germany

Arthur R. Butz

The case of Nobel laureate James Watson recently being sacked for thought crimes is notorious.

Less well known is that in 2003 there was a small controversy over whether or not Jewish researcher Rosalind Franklin, who worked in King's College in London while Crick and Watson worked at Cambridge, should be given some credit for discovery of the double-helix structure of DNA. Examples are the Chicago Tribune, 26 Feb. 2003, and Forward, 18 April 2003.

It happens that Watson published an article on the persons involved in the discovery that appeared in the recent Sept.-Oct. issue of *Technology Review*, published by M.I.T., just before his own affair broke in the media. It is attached here: http://www. technologyreview.com/Biotech/19173/

In Watson's account, the crucial x-ray photos did indeed come from Franklin's lab, but she had missed the crucial points, perhaps because she refused to have a collaborator, notably Maurice Wilkins, also of King's, who was forced to work independently of her. Watson remarks:

"Rosalind Franklin would have seen the double helix first had she seen fit to enter the model-building race and been better able to interact with other scientists. If she had accepted rather than rejected Maurice as a collaborator, the two of them could not have failed to realize the significance of the monoclinic space group."

Watson concludes his advice to young scientists with the recommendation "Work with a teammate who is your intellectual equal [but] In general a scientific team of more than two is a crowded affair."

Today Watson is a non-person and I assume that no comparable journal would publish an article by him as it would upset the savages, black and white. The intelligent layman will have to do without Watson henceforth. Despite our amazing technology, we are in an age of intellectual blight.

Joseph Bishop

I read the essay by Gene Burkett on Irving's acceptance and interpretation of the Hoefle Document. It was eloquently, carefully, and logically worded and you are very fortunate to have authors contributing material like this for SR.

Let us suppose that the Hoefle document is, first of all, genuine and not a forgery. Then let us suppose that Mr. Irving's interpretation is correct in that it represents evidence for mass extermination of some 2,4 million Jews. The way I look at it, that would represent 2,4 million fewer Jews ultimately winding up in the United States and working their genocidal mischief against the host population

through their various dysgenic social and political machinations.

As insensitive as this may sound, if the six million story were completely true, then America would very certainly be a far healthier nation today. After all, Jews are not the only people who deserve consideration, although many might think so. I mean, in our Judeocentric culture, sensitivity to Jews and what they want seems paramount at all times, whilst the sensitivities and interests of the host culture is usually ignored and trampled upon. Revisionists may or may not understand this, depending upon where they are standing.

I recall Irving, speaking at one of the IHR conferences which I attended, stating from the podium that he accepted the fact that the Germans killed many thousands of Jews whilst moving them east, usually by machine-gunning them. He didn't elaborate much on this, although he cited the Berlin evacuations. I noted that the revisionists present didn't seem to have a problem with this. Nor did I. Although he did get into a tense confrontation with Professor Faurisson, who challenged him on some of his points.

I suppose it all comes down to the numbers game. A few thousand, a few tens of thousands, perhaps even a few hundred thousands. But to pump the numbers up to 2,4 million? Perhaps there is a zero too many there, and certainly Jews have been rather fast and loose with those extra zeros --- and the sixes of course, that mystical '6' being of such kabbalistic significance to their strange religion.

The speculation by Mr. Burkett that possibly Mr. Irving is taking this present position as a form of self-promotion may be true. I seem to recall that Mr. Irving had admitted earlier, somewhere or other, that some of the anti-Nazi statements which he inserted into his biography of Goebbels, were not really true or were at least gratuitous, but were nonetheless slotted in there for 'tactical' reasons. Meaning, I suppose, to hopefully shore up his position with the mainstream in order that his books would reach a wider audience.

So once again it is possibly a matter of doing something bad 'for the greater good'? But this sort of compromise makes revisionists uncomfortable. We want historians to tell the truth and only the truth, period. Or at least I do. That might mean that 2,4M is a true figure, but I would want to see some very compelling evidence for that before I buy into it.

I think that what Mr. Irving ideally would like is a readership and supporter base consisting of well-heeled mainstream people with highly-padded wallets and purses, instead of the cranky and sometimes nutty crowd of revisionists and far rightists that he presently has to mix with and who give him a bad name.

The problem there is that the rich mainstream readers tend to follow the herd and avoid 'controversial' history --- such is their nature. They will always avoid the Irvings and prefer the Lipstadts. It is up to the honest historian to make the choice of either maintaining his integrity but staying poor and pilloried, or compromising a lot and winning money and accolades and rubbing shoulders with the high and mighty. Irving once lived in the latter world, but has found himself fallen into the former.

At any rate, I look forward to his forthcoming biography of Himmler as, on the whole, I still greatly respect Irving as an author and researcher. Also I am hoping that his *'Meine Gefangnisse'* ('My Imprisonment') book will see an English edition. And what about that rumored book 'Roosevelt's War' that Irving once mentioned? Perhaps the God of Revisionism has ordained that he spend time in prison and have his finances ruined by Lipstadt in order that it force him to continue writing good books

MASS MURDER AS A PARTY GAME

By David Simmons

During the week of 17 October the *Frankfurter Allgemeine Zeitung* newspaper published an essay by British journalist David Litchfield in which Litchfield claims that several guests at a party held by Countess Margit von Batthyany were offered the chance to murder the Jews as an "additional entertainment" laid on by local Nazi party chief Franz Podezin. Litchfield claimed the guests accepted the offer.

Here we see in miniature how the Ugly Myth is created. The image of rich Austrians shooting Jews for fun as a party sport was written and published. However, a rival newspaper blew the whistle on the ridiculous tale and the story is exposed as "murmurings and hearsay." http://www.spiegel.

de/international/germany/0,1518,512869,00.html

However, in 1946 a story like the one spread by Litchfield would have gotten you hanged. As absurd as Litchfield's story is, *Der Spiegel* was very, very careful in challenging any Holocaust tale. Its experts are carefully vetted. WHO ARE THESE PEOPLE? Winfried Garscha is identified as being from the respected Documentation Centre of Austrian Resistance. Wolfgang Benz is an anti-Semitic Researcher. .

And *Der Spiegel* rushed to assure us that the massacre did happen, though, and the circumstances surrounding it remain unclear. From a Revisionist perspective, the article has interesting tidbits of facts, if you are inclined to read between the lines. First, the victims were among thousands of Hungarian Jews who were forced to work on the Southeast Wall fortifications along the Austro-Hungarian border from autumn 1944 onward. Interesting, since the claim is that Hungarian Jews were sent to Auschwitz to be exterminated in the summer of 1944. Yet here thousands appear to be working on fortifications on the Hungarian border.

But maybe, these thousands of workers were saved to work? No, it seems that some 30 percent of them were sick and weak. Why transport sick, weak, non-working Hungarian Jews from here to there around Europe if the German policy was one of total extermination?

Der Spiegel is right. The circumstances are unclear. First, it appears that the bodies of the victims still haven't been found http://hnn.us/roundup/41.html#44002, even though they were supposed to be buried in a mass grave. The eyewitness even added the detail that 18 Jews were forced to bury the bodies of the victims.

What's really going on here? First, it appears that various executions were carried out by SS retreating West charged with guarding prisoners; people "incapable of marching were murdered everywhere at the time." The tales of mass murders came from two men, one accused of the killings and one who was just a driver but who seemed willing to provide testimony of a really big crime ¦although he seems to have lost the 218 bodies.

Unless you are inclined to believe in tales of a crazed Nazi Countess littering her garden with bodies of Jews just for fun, and just as the Soviets show up, or tales of hundreds of missing bodies that can't be found, then it appears reasonable to suspect that two men associated with real shootings of prisoners invented some stories to divert attention from themselves.

An Appeal from the GEORGES THEIL Support Committee

Now under the crushing strain of French court rulings ordering him to pay fines and damages totalling more than 100,000 euros (or nearly 150,000 US dollars), rulings that may well force, towards the end of November 2007, his actual imprisonment for six months, our friend Georges Theil has earned those judgments merely from writing and circulating a few dozen copies of an autobiographical work with a calling into question of the "truths" *imposed* by the victorious Allies in their sham of a "trial" at Nuremberg in 1945-1946, and from having again questioned the same "truths" verbally in a local television interview broadcast some time afterwards. With no personal wealth, he is in need of your support and the support of all who value freedom of expression, historical truth and exactitude.

For, to put it simply, the freedom of inquiry and freedom of speech are in grave danger, throughout the West, in the face of the enormous historical slander that weighs on our societies. With its gigantic political and economic implications, going beyond the formidable racket that it harbours, fosters and constantly reactivates, this slander also threatens to demolish, both psychologically and physically, our peoples and their historic cultures. Our very identity erased, we shall then be doomed to slavery. Since July 1990, the slander has been rigorously protected in France by a specific law which, concocted by chief rabbi Joseph Sirat and Socialist leader Laurent Fabius, was then presented in parliament by Communist member Gayssot.

Thanks to this law, the horror described by Orwell is now everywhere! A striking sign is the monomaniacal self-censorship of teachers and professors, politicians, journalists and media people in general and of our self-proclaimed historians (academics who have gained their distinction only through baseness and cowardice). For them, in these times, it's better to lie and slander than to approach the truth and historical exactitude, which have become the great taboo!

But some free minds have taken it upon themselves to stand up against the enforcers of this law, the courts, which, in France, now set out the "historical truth" — an unbelievable regression — a "truth" to be respected on pain of fines, imprisonment and civil judgments ordering payment of damages to organisations that are accomplices to the slander. In so doing these brave people want to bear witness, at the risk of being ruined and sent to prison. They think the sacrifice may set off a decisive revolt against submission and enslavement. Georges Theil is among them, as are Professor Robert Faurisson, Vincent Reynouard, Germar Rudolf, Ernst Zündel, Fredrick Toben and dozens of others, essentially in Europe. In his autobiographical book, Georges Theil, retired executive of a large public firm, has taken the risk and testified the truth, standing up to his own country's supine justice system.

If you have understood this message and heard this call for help, and if you yourself want to take a stand against submission and enslavement, then please support Georges Theil by sending financial (or other) assistance to his *Support Committee.* Contact

Georges Theil Support Committee
6, rue Gallice
F-38100 Grenoble, France
E-mail: gmtheva@yahoo.fr
Cheques to the order of Georges Theil (full discretion assured).

A copy of Mr Theil's book *Heresy in 21st Century France*, in either the French or English edition, will be posted to all donors upon request.

Sobering Thoughts on "The Perfect Religion"

A. S. Marques

Excerpts from a 22,000-word exchange on
The Codoh Forum

I hope I'm wrong, but --- no legal counsel or able expertise will, in the foreseeable future, under any circumstance, be able to stand up to rigged trials and corrupt judges / jurors. And I don't mean simple material corruption and fear: I mean absolute intellectual corruption, i.e. deep faith embedded inside the minds of judges and jurors.

In the West the "Holocaust" has developed into a fully fledged faith, with all the usual --- both on the individual and collective levels --- religious means of coercion behind it. Revisionists often have a hard time accepting this, but it's the truth.

So what about the future? I see a probable struggle for decades or even centuries to come, with neither side giving in. Israel will go under, probably after launching a nuclear war. Then, slowly, like Christianity before it, the new religion will turn moot and people will stop actively believing and performing the cult activities. Historical "Holocaust" skepticism will be highly praised, and other, new religions will rise from the old Biblical framework, like Judaism, Christianity, Islam and Holocaustianity before them.

Note that --- generally speaking with regard to the current "cartoonish" state of affairs --- neither of the two primary world religions, Holocaustianity and Islam, wants freedom of speech. What most Muslims seem to be saying is "we too want equal protection against free speech." In other words, we have a conflict of religions in the first place, using revisionist viewpoints on one side, but very rarely invoking what should be the basis for any true revisionism: full freedom of inquiry and speech.

This is simply the millennia-old struggle being reenacted. It's Voltaire's "l'Infame" back from the ashes on all fronts, as soon as we are tempted to thinks it's dead and buried for good. I'm afraid this is not pessimism on my part. It's simply the way things are. Be prepared to share this planet with the other species --- the one who follows common faiths, instead of the faith in reason (the only weapon we have, and the only faith that

seems to function in the real world of awareness) --- for a long time to come.

Of course, all of this makes the struggle against the common faiths even more necessary, unless one develops total and unremitting cynicism and manages to migrate to some sort of unreachable inner sanctuary. This is my take on the subject, on a rather cloudy day, though not a particularly unhappy one.

*** I think the fraudulent matter at hand (the "Holocaust") should also be the object of our attention in different ways, other than simple exposure, in order to establish its nature, and hopefully help to open people's eyes to their own inner workings.

For instance, people who still think that ordinary reasonable argument will --- rather sooner than later --- win the day in some sort of court, may be sorely mistaken. Not all frauds partake in the same nature: religions that take hold of people's minds are something else, very different from your ordinary run-of-the-mill snake oil or strictly political scam or whatever. I think it's no longer possible to face the "Holocaust" as a purely historical or political scam. It has developed into something else.

If it takes the Muslims to do it, then I'm all for it. The observation that both sides engage in double standards is fine, but the immediate need of exposing the Big Lie is paramount to the survival of the world I live in.

*** What I was hinting at was that both the religion centered on the "Holocaust" and "Holocaust" skepticism are here to stay for a long time, so maybe we should start to develop new approaches to the matter. The amazing acceptance of Irving's condemnation for heresy by ordinary people all over the Western World has convinced me that it is no longer possible to strangle this particular religious serpent in the cradle.

Some time ago I read in one of Smith's blogs something about the need to concentrate on the civil rights issues instead of the technicalities of the "Holocaust" and I was somewhat doubtful. Well, no longer. I now agree with him. The original debate seems to be closed. What we have is a new religion --- on a par with fundamentalist Islam --- that has taken hold of the Western World we live in. No longer a process, but an accomplished fact.

*** If we want to understand the present-day situation and to prepare for the future, we should try to weigh all the variables. In the present-day World, with Soviet Marxism no longer a religious factor, the major contenders for the coming wars of religion should not be of passing or indifferent interest. Much less still if you're concerned with the survival of the World you live in, as we say (or maybe we mean the World we used to live in...).

Let me state that I wish I were wrong. Also, that I don't want to instill pessimism in others. I certainly agree we are no longer at square one! In fact, short of some unexpected documentary breakthrough (Red Cross, Eastern European archives, etc.), there is probably very little more to discover. But I'm not suggesting that we abandon any approaches. The more, the better. What I'm trying to do is to take the bearing for our current situation.

*** What surprised me most in Irving's case was not that he was condemned, in spite of his concessions and the very simple fact that he always rejected the label of "denier". I've been following, through Google Alert, day by day, everything that is being written in the press all over the World, as well as blogs and newsgroup mentions, and I tell you that I was thunderstruck by the sheer weight of opinion against him. I still am. I'm not saying people agreed with his imprisonment. Not at all! Most people go through the motions of saying something like "I wish those Austrians weren't helping revisionists by throwing them in jail". But the sheer degree of malice and the torrents of insults that invariably (I'm not using that word loosely) follow is breathtaking.

This is just not "normal." The degree of vilification by ordinary folk (not at all exclusively Jews, as far as I can tell), from all quarters of life, singing the free speech tune and then immediately proceeding to make clear that it's really no big problem at all, and directing the lowest of printable insults against the condemned man is a surprise to me. And it's the same everywhere. My own country (Portugal) had nothing to do with any holocausts or even with the War itself, and all the non-Jewish media commentators who took the position that Irving should not be jailed --- both the intelligent and the typically stupid --- followed that with the worst insults they could devise, imploring people not to read what he wrote nor to pay any attention to him or to any other jailed revisionists.

I don't think that even the vilifying by the Soviet government mouthpieces during the Moscow trials in the 30s reached this pitch. I have seen a British article where the interviewer managed to make the mother of Irving's daughter announce that she may be on the verge of leaving him. Another one interviewed his twin brother and published his ramblings about

brother David's generally very bad ways, and suggested that his brother may have tried to strangle him with the umbilical cord practically inside their mother's belly. I know the tricks media resort to, but that's not my point. My point is as far as I can tell, the only one it didn't dare to enlist in their vile campaign is his 12 year old daughter. Therefore, I repeat: this is not normal. This is no ordinary reaction to a political or historical taboo.

*** All of this craziness, all of this spite, is puzzling until you start to understand what (not who) it is you're up against. It's not really "the Jews". It's what the Jews invented for posterity, long ago, and have never let go of. It cannot be explained away by pretending that people in general are shutting up and it's only the vocal Judeo-supremacists doing the talking. It's a religious cult and people are reacting in much the same way old-fashioned Christians would react to debates about virgin births, or today's Muslims if you tell them that angels do not dictate books to illiterate camel shepherds, or whatever.

It's true that the Jewish role is all-important. But there is more to it than that. Christians used to love both real and imaginary guilt, as well as self-deprecation. Many apparently still do, and Jews have devised the perfect religion for them.

I never say that scholarly efforts should cease. But I think revisionists find themselves in much the same spot cultured pagans such as Celsus, the roman physician and writer on religion found himself when Christianity started to take over the Roman World. What can be done is to preserve the revisionist files in as many different ways as possible, while helping to bring down the state of Israel, the nerve center of the biggest lie in History, and the most dangerous menace to the survival of freedom in the West.

The New Founding Myth: continued from page 1

its creatures. Just as Garaudy suggests that the Holocaust myth was critical in the formation of modern Israel, I argue that it has become the founding myth of contemporary culture and politics in the United States. It is, of course, a new myth, and as such has usurped the original founding myths of our nation.

Through the years many stories have become a part of American folklore and culture. These stories have shaped American values and belief systems. A few of the most well known founding myths were those of Christopher Columbus, the Pilgrims, and George Washington. Columbus has often been cited as a "founder" of the American nation. Columbus was seen as heroic, noble, rational, intellectual, and of course European. The Pilgrims were dedicated to a cause despite tremendous hardship. George Washington was noted for his honesty --- "I can not tell a lie," --- and for being both just and wise.

Although many additional figures and stories created a distinctive American folklore, these three, all at one time recognized by national holidays, were critical in the shaping of American values. By the early twentieth century, all school children knew these stories and accepted the view that Columbus was a brave explorer who demonstrated the foolishness of those who still thought that the world was flat. Children dressed as Pilgrims and as Indians (no "native Americans" in those days) to commemorate the hardships of that first brutal winter in the new world. They celebrated the tenacity of the Pilgrims who went to great lengths for the principle of religious freedom to practice their form of Christianity without the purview of any Pope or King. George Washington (whose birthday was still celebrated) was held up as not only honorable and wise but as our country's "father." He represented our freedom and our strength. He was like that great symbol of our country --- the eagle holding an olive branch in one claw and in his other thirteen arrows, symbolizing our strength and power both in peace and in war.

Today, these founding myths are all but a thing of the past. Columbus Day has generally been removed as a holiday from school calendars. Columbus is often derided for having "been lost" or, even worse, criticized for leading the way for the genocidal slaughter of the indigenous American populations by the Spanish. The Pilgrims have not fared quite as badly, although giving thanks to God for helping us through hardship has largely been replaced by eating orgies, football games and shopping at the mall. Washington, like Columbus, has lost his holiday, which has been replaced by the generic "Presidents Day" where all Presidents are apparently equally honored. Those who would denigrate the office through lying, cheating, and stained blue dresses are now equally honored. Washington, once thought brave and heroic, now stands beside

those who have aided in the degradation of our once great nation.

In our post-World War II society, the earlier founding myths have been replaced by the Holocaust myth. Although not yet a national holiday in the U.S., Holocaust Remembrance Day has been gaining increasing attention in recent years. It is probably only a matter of time before it is fully recognized with a national holiday. While the earlier myths are derided as Eurocentric, the Holocaust has become key to shaping our own values and belief systems. Education World, an on-line resource for teachers, identifies the key lessons of the Holocaust as follows, "the fragility of democracy, the dangers of indifference, the roots and ramifications of prejudice, and the importance of individual and civic responsibility." These "lessons" have shaped current belief systems throughout our country. While these lessons may seem appropriate on the surface, the emotions surrounding the Holocaust story, and perhaps the story itself, allow each of them to be corrupted in their own way. Writers and historians are routinely imprisoned in the name of "democracy." While combating "indifference" there is an unwillingness to face historical truths. The ramifications of "prejudice" are forgotten when it is taught that Germans should be hated.

A new value for the United States is the complete and total *intolerance* of prejudice and racial discrimination. The Holocaust myth teaches that prejudice and even indifference to prejudice result in the gas chambers of Auschwitz. To combat this, we see "hate crimes" legislation enacted by both state and federal government – so that not only is the crime itself punished, but the intent or thought that ostensibly resulted in the crime. Hardly a week goes by without some entertainer running afoul of a human-rights enforcement organization for having said the wrong thing or expressed the wrong sentiment on television or the radio or even in private conversation. Refusal to acknowledge racial differences and intolerance of those who do has resulted in millions of dollars of wasted spending on failed programs such as "No Child Left Behind" and has shattered careers, most recently that of Dr. James Watson, the noble-prize winning molecular biologist.

The Holocaust is exploited to value diversity at any cost. While many Americans oppose granting amnesty to 20 million illegal immigrants and even question U.S. policy with regard to legal immigration, leaders of both parties advocate widespread immigration programs. The Holocaust has been used to blame American immigration restrictions for hampering the escape of Jews from National Socialist Germany. Restriction of immigration is viewed as one more form of racism. Therefore, only open borders can prevent another genocide.

This is to say, Christianity (with its 2,000 years of history) is ultimately responsible for Auschwitz. Today, not only is European culture under attack, but Christianity too is denounced as not only foolish, but racist and intolerant.

In its foreign policy the United States has adopted a position that can only be described as "Israel, right or wrong." While acknowledgement no less than criticism of that policy is derided as "anti-Semitism," few are willing to brave the sure-to-follow defamation. Even seemingly bulletproof commentators such as former President Jimmy Carter has run afoul of the intolerance of any criticism of Zionism or American policies relating to Israel. If racial prejudice is bad, the Holocaust promoters teach that anti-Semitism is even worse. Prohibiting a free exchange of ideas on such matters stifles public discourse and stands opposed not only to the First Amendment to the Constitution, but to the very principles on which this country was founded.

The American public has found that condemnation of racial and religious discrimination is not enough. Today White culture and European heritage are denounced for being ultimately responsible for the thinking and the ideologies that resulted in the Holocaust. In the heart of our nation's capital, in Washington DC, the United States Holocaust Memorial Museum was founded. One of the first exhibits that one is confronted by in the museum is a video which condemns 2,000 years of anti-Semitism which, it alleges, resulted in the Holocaust. This is to say, Christianity (with its 2,000 years of history) is ultimately responsible for Auschwitz. Today, not only is European culture under attack, but Christianity too is denounced as not only foolish, but racist and intolerant.

Even Ann Coulter, darling of the conservative media circle, was recently derailed by what some might consider a "liberal" rendering of St. John's "No One Comes to the Father, except through [Jesus]," resulting in her defamation by the so-called Anti-Defamation League. Christian conviction that they have the only way to heaven and the only proper relationship with the Lord Almighty is seen as one more instance of intolerance –

this time of other religions. The Holocaust myth teaches that all are equal and to say otherwise is tantamount to Fascism. Today, schools display "holiday trees" and hold "holiday concerts," they may even light Kwanzaa candles but any mention of Christmas is seen as part of the continuum of 2,000 years of Christian anti-Semitism.

As political correctness has evolved into out-and-out thought-control, anyone who challenges the new orthodoxy quickly finds himself ostracized, persecuted, unemployed and even unemployable. Huey Long is remembered for having said, "Fascism will come to America, but likely under another name, perhaps 'anti-Fascism.'" The new Fascism has arrived in exactly such a form. In the name of "tolerance" we see intolerance practiced daily. In the name of "anti-defamation" we see individuals defamed and their lives ruined.

The Holocaust myth has resulted in the replacement of traditional American values, which emphasized the heroic and noble, the wise and intellectual, with a paranoid and neurotic thought police. It is not only our heroes who are denigrated but even the "normal" man. In his place stand the "victims," the oddities, and the deranged. Indoctrination is being practiced full-time in our schools and universities, and not only through the state-mandated Holocaust curriculum but in the general curriculum as well.

Conservatives and the American Right often shy away from the Holocaust subject. Ironically, their attention is focused on the symptoms that sickness produces —out-of-control immigration, racial hypocrisy, and an interventionist foreign policy. At the heart of our country's ills is its new founding myth, the Holocaust --- and the taboo against questioning it. It can and should be argued that even if 100% of this fantastic collection of stories were true, the Holocaust stands at the epicenter of the American problem today.

As political correctness has evolved into out-and-out thought-control, anyone who challenges the new orthodoxy quickly finds himself ostracized, persecuted, unemployed and even unemployable. Huey Long is remembered for having said, "Fascism will come to America, but likely under another name, perhaps 'anti-Fascism.'"

The Holocaust has impacted the very psyche of our nation and reshaped our outlook as well as our most fundamental beliefs. The Holocaust is an unhealthy myth on which to base any society or culture – for it reverses all traditional values, replacing good with bad. A recent example is the heroic status awarded to Oskar Schindler, a morally bankrupt individual who made his living off of slave-labor, cheated on his spouse, and was a traitor to his country. The application of such lessons to American culture can only result in its continuing moral degeneracy and ruin. If, like so many myths that have gone before, it is discovered that the Holocaust is based as much on fraud as it is on fact, and we are not allowed to reveal that fraud, we risk sacrificing our nation on the altar of a great taboo and will thereby betray our own founding culture.

If the Holocaust as we know it was the result of propaganda lies, faulty memories, and fanciful exaggerations, then the revision and correction of the historical record is not a matter for academics and historians alone. In fact, Holocaust revisionism may be the only way to save our nation from the Orwellian nightmare into which it is sinking, and return us to our original founding principles and values. Holocaust revisionism, far from being useless, or evil, is a key to saving our nation from the corrupt cultural transformation that is currently underway.

A return to our founding values can only happen by correcting the damage that has resulted from a force-feeding of Holocaust mythology, which promotes the unique monstrosity of one people and the universal "righteousness" of another. Holocaust Revisionism is not a body of work that is perfect, but it is one that is committed to a free exchange of ideas, dedicated to correcting the historical record in the light of day, and one which represents the heart and mind of our once great American culture. Nearly a half century ago, Harry Elmer Barnes penned these words:

> "Unless and until we can break through the historical blackout, now supported even by public policy, and enable the peoples of the world to know the facts concerning international relations during the last quarter of a century, there can be no real hope for the peace, security and prosperity which the present triumphs of science and technology could make possible. The well-being of the human race, if not its very survival, is very literally dependent on the triumph of Revisionism."

Barnes' words ring no less true today than when he wrote them. What has changed, for the worse, is the gravity of the challenge to American culture.

BookNotes

Belzec in Propaganda, Testimonies, Archeological Research, and History
by Carlo Mattogno.
Chicago, IL: Theses & Dissertations Press, 2004.
Softcover. 134 pages.

Reviewed by Richard Widmann.

Belzec is volume nine in Theses & Dissertations Press's extremely useful Holocaust Handbooks Series. The Holocaust Handbooks as a whole are the most significant contribution to the recent literature of scientific Holocaust revisionism. This slender volume by Italian researcher and author Carlo Mattogno is particularly important due to the increased attention to Belzec within the fundamentalist camp, as well as from David Irving who cites it as part of the reason for his recent change of opinion on the Holocaust story.

Once in the shadows of the more "popular" Auschwitz, Majdanek and Treblinka, Belzec now finds itself at the center of the Holocaust debate. The shifting emphasis may be due in part to the total lack of forensic and hard scientific evidence for what actually happened at Belzec. Following the closing of its gates in December 1942, the SS are said to have dismantled the camp and removed any traces of their "criminal" activities.

There is no doubt that taking careful revisionist aim at Belzec is a useful and important endeavor. Mattogno's book however suffers from strained translations, poor organization, and lengthy quotations that stretch the reader's willingness to carry on. As early as the first paragraph we are already reading about the dimensions of alleged gas chambers rather than an overview or an historical introduction to the camp. This immediate focus on details leaves the reader gasping for breath. Although it is understood that the volume of information on Belzec is significantly less than some of the other camps, the author spends too much time discussing other camps without a clear explanation as to why. Even in the introductory first section of chapter one, Mattogno spends more than half of his time discussing Sobibor.

Although a rather turgid read, the book does add value to the debate over the happenings at Belzec. We are reminded that Belzec was originally charged with having employed large electrocution chambers where Jews were said to have been placed in rooms that were filled with water up to their waists, after which electric current was utilized to kill thousands at a time. In addition, Belzec was part of the infamous "soap factory using human fat" propaganda myth. The widely disparate stories about the murder weapon at Belzec eventually focused in on diesel engines which have been brilliantly debunked by Fritz Berg in several articles but which receive little substantial attention here.

Mattogno spends some time addressing the various Belzec "eyewitnesses," including the infamous Kurt Gerstein (the subject of Henri Roques' classic treatment) and Rudolf Reder as well as others. Although there is some value in pointing out the inconsistencies contained in these testimonies, the reader is left unconvinced that nothing nefarious happened at Belzec.

Not until nearly three quarters of the way through this volume do we arrive at the best arguments against the extermination thesis at Belzec. Mattogno reveals recent archeological research at the camp and finally does what he does best when he discusses the capacity of the graves for the victims and the tremendous amount of wood that would have been required to cremate the hundreds of thousands of alleged victims. In this section, Mattogno makes a strong case that no more than 434,000 were transferred to Belzec in the first place, shooting down fundamentalist claims of 600,000 to a million victims. In addition, Mattogno makes it quite clear that the murder and cremation of 434,000 persons at Belzec was just not feasible.

If we know how many were transferred to Belzec and we refuse to accept the leap of faith that results in the fundamentalist unproven conclusion that all were murdered, we are left wondering: what did become of these Jewish transferees? Mattogno alleges that they were transferred further to the east. He provides interesting evidence of transports to other camps including Majdanek. Still, the final conclusion that Belzec was a transit camp seems inconclusive at the end of the volume.

Although this answer is more palatable to revisionists than the extermination theory, we are left with an understanding that tens of

thousands perished at Belzec, maybe even upwards of 100,000 victims. Although Mattogno has provided ammunition for the debate, it is clear that Belzec is significant enough to warrant a clearer, more thorough examination. With the current state of revisionist persecution in Europe and elsewhere, it is unlikely that such a volume is forthcoming. Until that time, revisionists will need to be content with Mattogno's imperfect volume.

YAD VASHEM TO OPEN ARABIC LANGUAGE WEBSITE

Bradley Smith

Jerusalem's Yad Vashem Holocaust museum will add an Arabic-language section to its website **in January**. **That's about one** year after **the Teheran Holocaust** conference **of December 2006.** Yad Vashem President Avner Shalev said**, "**It's no secret that the Holocaust is not taught in schools in Muslim countries and that the absence of relations with Israel renders the relevant information inaccessible. In the eyes of Yad Vashem, the internet is an excellent tool for the distribution of information, be it scholarly studies, articles, survivor testimonies, or photographs.

"The power of the internet is that it enables users to circumvent the authorities … If openly reading a book on the Holocaust in a Muslim country can cause problems, the internet is an open space that defies borders."

Dana Porat, responsible for the site's content, emphasized the extremely sensitive nature necessary in choosing materials to translate. "We wanted to eschew sensationalism," she said.

Shalev said: "We know that the Arabic site will not change the opinions of Holocaust deniers, but this is an explicit attempt to confine and marginalize them through spreading knowledge … Yad Vashem is not a political entity. It would be a horrible mistake to tie the Holocaust to contemporary politics, as this will derail the discussion and give rise to arguments unconnected with the (Holocaust) itself."

That's the way these people actually talk. Holocaust revisionist arguments are not taught in American schools because the connected-by-the-brain American relationship with the Israel "renders the relevant information inaccessible."

"The internet is an excellent tool for the distribution of information …" Agreed. The internet is precisely why revisionism is still alive, and why it is growing both in Muslim and Western countries and everywhere else on the planet.

"The power of the internet is that it enables users to circumvent the authorities …" Agreed. Not all of us can circumvent the "authorities," including the thought police of Yad Vashem and like institutions, but most of us can. It's the only two-way street these folk have not been able to entirely close down. If an American student is afraid to reference revisionist texts on campus without being punished one way or the other, the internet provides "an open space that defies borders" and it is, in fact, where students are going.

Of course, the Yad Vashem folk do want to "eschew sensationalism." Who woulda' thought? Do they really believe that Arabs are not going to see that the Holocaust is an enormous sensationalist exercise indulging itself with vulgarities never before emulated in Western culture --- or I suspect in Muslim culture?

Shaleve tells us that this is an "explicit attempt to confine and marginalize" deniers by "spreading knowledge." Not knowledge published by "deniers" of course. You see, there is knowledge, and then there is "knowledge." Yad Vashem knows the difference, and it knows what is good for Yad Vashem and what is not good for it.

Slaleve tells us that Yad Vashem is not a political entity and that it "be a horrible mistake to tie the Holocaust to contemporary politics" Yad Vashem is a political entity every way you look at it, as is every other institution that exploits the "unique monstrosity" of the Germans to benefit Israel and Jewish/American political culture world-wide.

It occurs to me to wonder why I bothered to spend the time to write this story. These folk are beyond the pale, in the sense that what they argue is beyond the pale. But then, that's what revisionists work with, what we have always worked with. A story that is "beyond the pale."

IN THE NEWS

David Irving promises the Jewish Chronicle that he will sue the paper if it continues to refer to him as a "Holocaust denier." The promise and the complete letter follows.

19 October 2007

"Dear Sirs:

"The purpose of this letter: This letter puts your publication on notice that if you should print or otherwise publish anywhere including on your Internet website any statement carrying the defamatory and now demonstrably untrue meaning, whether implicit or explicit, that I am 'an active Holocaust denier', or any variations on that phrase carrying the same purport, then I shall without further notice issue a Claim in Defamation against yourselves and the author or authors of the libel, and I shall produce this letter at the hearing of the action as evidence that you published the said libel in the face of such a written warning in support of a possible claim for aggravated damages.

"Argument: I refer you to the many statements I have made in public which are a matter of record and will destroy any pleaded defense of justification. These include but are not limited to my biographies of Dr Joseph Goebbels (1966) and of Hitler (1977, 1991, and 2002), where I describe in detail the mass shootings of Jews and others behind the eastern front.

"My statements in both the Lipstadt trial (2000) and the Vienna trial (2005) left no doubt that I believe (accepting that Höfle document and Korherr report are authentic and not forgeries) the Nazis and their accomplices murdered 2.4 million Jews in the "Reinhardt" camps along the Bug River (Treblinka, Belzec, and Sobibor); minor questions arise over Auschwitz, but Holocaust historians have also asked them.

"I have demonstrably stated so in public since 1991 (my discovery of the Adolf Eichmann files), 1992 (my discovery of the Hans Aumeier manuscripts and subsequently the full exploitation of the CSDIC files): you will find these statements throughout my website (go to www.fpp.co.uk/search) and repeated in my interview with The Guardian newspaper published on September 29, which you can read most easily at www.fpp.co.uk /online /07/09/Guardian_interview .html, and repeated in The Forward, the foremost US Jewish newspaper (ibid., /online/07/09/ Forward. html).

"The published diaries of my recent visits to these death camps will destroy any doubts you might still entertain: www.fpp.co.uk/ docs/Irving/RadDi/2007/020307. html et seq.

"Notice: Should you recklessly and maliciously repeat the lie as defined in the first paragraph to this letter — as you may feel tempted to do now — I shall issue and serve a Claim in Defamation without further notice.

"Yours faithfully

"David Irving"

Well, I don't know. When I first read this I thought: "Here he goes again." Then I paused to reflect on the fact that David Irving is a lot smarter than I am and maybe, this time, he knows what he's doing. Besides, The Jewish Chronicle may not want the bother. It will be easier for them to just stop using the "denier" accusation and find some other slanderous terminology that is allowed by the anti-Hate speech folk when it is used against --- "deniers."

Mark Weber Speaks on the Israel Lobby at the University of Oregon. In spite of protests, media smears and a delay caused by a flight cancellation, Mark Weber addressed a spirited meeting at the University of Oregon in Eugene on Saturday afternoon, Nov. 3, 2007.

The Pacifica Forum, a campus public affairs discussion group, had invited the IHR director, and organized the meeting. Weber's appearance generated wide media attention, and prompted a protest demonstration. In his address, entitled "The Israel Lobby: How Powerful is It?," Weber said that awareness of the role and impact of the Israel lobby is growing everywhere. (The text of the address is posted here.) A major factor contributing to this trend is the recent publication of *The Israel Lobby and U.S. Foreign Policy*, an important new book by professors Stephen Walt and John Mearsheimer.

"I challenge any fair-minded person," said Weber," to read just the chapter on Israel's invasion last year of Lebanon, and the role of the US and the Israel lobby in that invasion, without a feeling of rage over America's support for and complicity in the Zionist state's criminal rampage of Lebanon … I challenge any caring American to read this book without feeling shame over the leadership of this country, and disgust over the immorality and corruption of the compliant politicians of both major parties."

Weber's Saturday presentation was recorded for later broadcast on local public access television.

Among the 40-45 men and women who gathered in the campus meeting hall for the event were reporters from a local radio station and from the *Daily Emerald*, the university student newspaper. The *Emerald*'s report on the meeting appeared two days later.

In connection with the Eugene event, Weber was a guest on a half-hour segment of the popular "Lars Larson" talk radio show, broadcast on Portland radio station KXL. (The segment can be heard through the IHR website's "Audio Archive" section).

Way to go, Mark.

Vincent Reynouard, a French national, will spend one year in prison and pay a fine of 10,000 euros for using revisionist arguments in published writings. Reynouard, 38, was convicted for writing a 16-page pamphlet in 2005 entitled "Holocaust? The Hidden Facts." The work was sent to museums and city halls across France and described the Holocaust as "an old propaganda theme". He says that the attempted extermination of the Jewish race which resulted in six million deaths during World War II was impossible. Reynouard is a teacher of physics and mathematics living in exile in Belgium, following his exclusion from the state school system in 1996 after French courts condemned him for publicly questioning the Holocaust story.

Reynouard teaches physics and mathematics. Butz teaches engineering and computer sciences. Next it may be the archeologists who come on board. Or the cosmologists. It's far too early in the game for the historians. The historians are waiting for permission from the State.

http://www.scrapbookpages.com/Oradour-sur-Glane/index.html

The first-ever Holocaust seminar exclusively for UN staffers is being attended by 12 UN information officers from a dozen of the 63 UN information offices around the world, including Ankara, Baku, Bangkok, Bucharest, Kiev, Manila, Minsk, Moscow, Pretoria, Tbilisi, Tokyo and Yerevan.

The conference is being held in coordination with the UN's Holocaust Outreach program, which was established in 2006 to warn against the dangers of hatred, bigotry, prejudice and racism, in order to help prevent future acts of genocide.

A previous Holocaust seminar for UN information officials based in Latin America was held earlier this year in Washington DC, while an additional conference for French-speaking UN information officers is scheduled for next month in Paris, she said.

More Holocaust conferences are planned for the remaining UN information centers around the world next year, including those located in Arab countries. The UN information officer from Teheran has not been invited to any of the Holocaust seminars to date, but is expected to be in the coming year. The venue for that seminar has not been set.

When (if) the information officer from Teheran is invited to such a seminar, the appropriate venue for the seminar might be Teheran itself. Surely it would be the most entertaining location for such an event to take place.

El Mundo, Madrid, 08.11.2007, Freedom of Expression cannot be denied even to the Nazis. The first sentence given in Spain for the crime of genocide apology will also be the last. Moreover, the original law will be revoked.

On November 7, 2007, Spain's Constitutional Court ruled on the case of Pedro Varela, the well-known Spanish human rights activist and publisher. Pedro Varela was sentenced initially (Nov. 16, 1998) to five years in prison by a Barcelona court for selling books that were considered to contain articles of race hate and holocaust-denial. In fact, they were books that disputed certain aspects of the modern holocaust dogma. On April 30, 1999, the highest appeal court of Catalonia overturned the verdict and denounced the original verdict, as well as the law the verdict was based on (article 607.2 Spanish penal code), as illegal. Three judges came to the unanimous conclusion that such a law violates human rights by depriving every individual from his or her basic human rights (UN Charter, Article 19).

The Spanish Constitutional Court now confirmed the ruling of the Catalonia Appeal-Court and abolished Spain's "holocaust denial-law" because it deprives people of their right to freely express their opinions. This ruling by the highest judges of Spain is a blow to Holocaust-Germany that had used all her resources and powers to form a thought-crime alliance in Europe. Holocaust-Germany's intention was to throw everyone in prison who objects to holocaust-lies.

Vaya Espana! Pedro Varela is a hero of the free speech struggle taking place throughout Continental European culture. I like the insulting term, which I have never seen before --- "Holocaust-Germany."

OTHER STUFF

Norman Mailer is dead at 84

The last time I saw Norman Mailer on the television was a couple years back when he had to walk using two crutches, not the traditional sort that fit up under your armpit, but those that have a support that wraps around your wrist. He appeared to be in good humor, but he looked old and weak and nearing the end even then. Nevertheless, I was sorry to learn that he was gone and memory flew back to the one night in Mexico City when we met, and how it went.

Norman Mailer was something of a literary hero to me then --- we are talking here about the 1950s --- but he was a hero to me later as well. I had gone to Mexico originally to go to college. I had been a deputy sheriff for Los Angeles County and had expected to be out on the streets in a patrol car shooting at the bad guys. It was something left over from Korea, something that I hadn't finished with, but I had been assigned to the booking office of the County Jail downtown and had quickly grown bored with it. I was 23 years old and I had been writing for a couple years. If I had been out on the street I might have stayed with the force for 30 years, or at least until I had shot the wrong guy and been relieved of duty, or maybe been killed myself.

In those days aspiring and professional writers were all in Paris. I didn't have enough money to go to Paris and live there, though I did have a small disability pension from the Veterans, along with the G.I. Bill benefits. So I went to Mexico, to Mexico City College, which was on the two-lane road that wound through and over the mountains from Mexico City south to Toluca. The first day I went to the little campus I found that a truck loaded with sand had just sideswiped a little sports convertible and filed up the front seat of the car with sand. The truck and the sports car were lodged together, and the driver of the sports car was buried.

Three of us began digging with our hands to uncover the head of the driver so he would not suffocate. He was a nice looking young man, tall, thin, blond, a Wisconsin sort of fellow. The lower edge of the truck bed was embedded about four inches into the left side of his head and he was dead. I'm trying to recall if he groaned, but I can't remember. I think he did, and then he was finished.

Once I started classes I couldn't really settle down. I was living in Colonia Hipodromo, renting a bedroom in the house of Senora Sanchez and her green-eyed daughter and a two year-old granddaughter. While I was still in college and living with Senora Sanchez I began reading Norman Mailer's *The Naked and the Dead*. I would walk a couple houses over to the little green parkway in the center of *Avenida Benjamin Franklin* and settle down to read as if I were at the park. It was a good book. But then something happened. Lieutenant Hearn (if I recall his name correctly after 50-plus years) was shot through the head and killed. I was absolutely stunned. It was the most dramatic moment with reading a book I had ever experienced. Inwardly, something stopped. It was as if the mechanism itself had stopped. I didn't try to figure out what it was. It took all I had to just bear what I had read.

It was not too long after this incident that I decided to quit college and follow the bulls. I don't recall the moment I decided to quit college, but I do remember the moment I decided to get into bullfighting. There was a *torero* at that time named Alfredo Ramirez --- or *El Loco*. He was called the crazy one because you never knew if he was going to give you a beautiful *faena* or send his animal out of the ring alive. He was tall and thin with an ungainly walk. Some of us had been attending the bullfights regularly, we had seen Ramirez before, but this day he was putting on special performance at the *Plaza Monumental*. He would face all six bulls that day himself. We expected it to be a rather uneven, perhaps even a comic, event.

At the *Plaza Monumental* you were allowed to drink but you had to drink from plastic cups that vendors would sell to you in the stands. No bottles, no cans. I wasn't a big beer guy so I would take in a bottle of red table wine under my jacket or under my shirt, depending on the weather. On this day Ramirez sent two and maybe three bulls out of the ring alive, unable to work them, an unheard-of event. Another couple he worked in a workman-like way. The boos were sounding out in crescendos. And then with the fifth bull he developed a *faena* that was marvelous. It was beautiful. Majestic. I had never seen anything like it. The *Plaza* was euphoric. At the end of one series of *remates* with the small cape I felt like I was going to literally explode with the beauty of it and I leaped up with my "Ole" and when I did the bottle of red wine fell out the bottom of my jacket and began bouncing

down the concrete steps toward the ring.

I stopped as if I were in a dream. Inwardly I was suffused with the excitement and the beauty of what I had just witnessed on the sand far below. Outwardly I was watching my bottle fall from one concrete step to the next, expecting it to break at each landing, but it just kept going as if in slow-motion down one step at a time until it was at the bottom at the first row of seats, unbroken, and I couldn't really see it any longer. Mike Miller and Paul Trivers, the two guys with me, were laughing and calling me a fool and other more vulgar names. But it was at that moment, with the beauty of *El Loco's* cape work in my heart and still before my eyes, that I decided the bulls were for me and that I was finished with higher education. It was the summer, or probably the fall, of 1954.

It was in 1955 that I met Norman Mailer. That year I was traveling in the mountains of Guerrero and Jalisco caping bulls at village festivals and working *tientas*, where fighting calves are tested briefly to judge how willing they are to challenge the cape. I had completed my first formal fight at Xochimilco, the famous "garden" town in the Valley of Mexico. An American couple had attended the Xochilmilco event and had photographed it. They knew people who knew Mailer, and when they were invited to a party where Mailer was to attend, they invited me to go with them.

At that time I was talking to an older, rather beautiful Jewish/ Mexican lady who had some interest in me. In the end, the American couple and the Jewish lady and I drove to a large house in an upscale suburb of the city and knocked at the door. It wasn't his house, he was a guest, but Norman Mailer opened the door. The Americans introduced me as the American who was killing bulls in the provinces, the fellow they had photographed killing at Xochimilco.

Mailer was four or five inches shorter than me, slim, good looking. I was 25 then, so Mailer was about 32. He looked like he could have been younger. When he learned who I was he immediately began questioning me in a very interested, serious way. Here was the man who had written the most astounding scene I had ever read in a book, one I still had not come to grips with. I understood very quickly that he wanted to judge what position I had in the world of the *corrida*, the bullfighting world. He wanted to know if I was someone, or if I might become someone, with the bulls. I was careful to explain that I was a torero without *catagoria*, a *novillero* without any significant accomplishments. I explained that I was caping bulls at village festivals. I had had only one formal fight where I had used the sword. At that moment I gave myself some credit:

"I have to say," I said, "that I handled the sword very well."

Mailer soon understood that I was telling him that I was new with the bulls, not a man of professional accomplishment, and that it would be some time before I would be able to do anything substantial. He stopped talking, turned his eyes away from me, and invited the four of us to enter the house. Mailer and I did not exchange another word, another glance, that night. He was a professional, while I was an amateur. I never saw him again.

But I did observe one interesting scene later than night. There were a number of us in the big, high-ceilinged kitchen. A dozen big, mature Mexican men were talking about the bulls. Mailer, much smaller than the Mexicans, was circling them as if preparing to attack. I was standing alone against a wall with my hands behind me, listening and watching. Mailer was listening to the Mexicans intently while he paced back and forth outside their circle, waiting, wanting, to get into the center of it. And then suddenly Mailer jumped into the middle of the conversation.

"What the bullfight needs," he said with complete assurance, "is something comic."

There was a moment of silence among the men. No one responded to Mailer, and then the conversation resumed from the place where it had been interrupted as if he were not there. Mailer turned and walked out of the kitchen. That was the last time I saw him. Later on I heard a rumor that my Jewish lady had spent part of the evening with Mailer "upstairs." After that night, I never saw her again either. I was traveling in the provinces

A long time later I heard that Mailer had written a piece about "El Loco" and I always thought I would look for it but I never did. Doing an Internet search this morning I find that it was included in an anthology of his stuff published in 1999 titled "The Time of Our Time." I found one quote.

> In the essay "Homage to El Loco", Norman Mailer recounts the summer of 1954 in Mexico City when he "got religion" at the bullfights … In riveting detail that equals his finest writing on boxing, he describes the rise of El Loco - "The Crazy One" - a novice bullfighter from the provinces. "When El Loco was bad, he was not mediocre or dull, he was simply the worst, most inept, and most

comical bullfighter anyone had ever seen." When he was good, he took your breath away: "His work was frightening", passing through barriers that "shattered the comprehension of the most veteran bullfighting critics". It was this polarity that captured Mailer. There was no in-between with El Loco, never a display of mere competence; he lacked "the ability most bullfighters, like most artists, possess to be false with their art".

Pretty good writing there.

It occurs to me for the first time, in this very moment, that it is possible --- just possible --- that Mailer and I were both at the *Plaza Monumental* that afternoon when El Loco failed with three and maybe four bulls, sending them out of the arena alive, and then pulled off the most magnificent performance with an animal I had yet seen. That could have been the afternoon when Mailer "got religion" at the bullfights, the afternoon when Smith lost his half-empty bottle of wine. That was more than fifty years ago, but the timeline is right. That *corrida* took place in the fall of '54, and a year later in '55 I had made my first kill and was introduced to Mailer. It's possible.

About ten years later, in the mid-1960s, I am at a Hollywood party in the house of Joan Sitzer and Merle Edleman. A modest house, a lively party. One young lady was particularly interested in talking to me. Her name was Deena Metzger. She was small and dark-haired and good looking and very smart, a poet, and very good company. I had been in the book business on Hollywood Boulevard, had been prosecuted for refusing to stop selling Henry Miller's *Tropic of Cancer*, so it was only natural that a bookseller and a poet would talk about books and writing and so on. The conversation turned to Norman Mailer. I suppose he was in the news, he was oftentimes in the news back then, and I mentioned that I had met him once.

I told her about the meeting in Mexico City and his lack of interest in me. And then I told her about reading *The Naked and the Dead* and how I had been so deeply stunned when the Lt. Hearn character was killed with a shot to the head. And at that moment --- I remember the moment with great clarity even 40 years later --- at that moment talking to Deena I saw the connection between reading in 1954 of Lt. Hearn being killed by a shot through the head and the fact that three years earlier in Korea, in 1951, I had been shot in the head by a Chinese machine gunner. I think I was as much surprised by the recognition of my own stupidity in not having made the connection before as I was by recognizing the connection itself in that moment.

Even today I cannot fathom why I did not see it immediately upon reading the scene in Mailer's book, sitting there in the parkway on *Avenida Benjamin Franklin*. It wasn't stupidity exactly, but a psychological unwillingness to consciously recognize what was obvious. But to what end? I can still recall the dreams where the bullet smashes into the side of my head and how the head explodes in concentric rings of expanding flashing brilliant light. It's as if memory were trying to tell me something. Maybe it was trying to tell me to get over it. Sometimes I'm a hard guy to get through to.

*** I don't know if old stories about killing bulls and being shot in the head and being dismissed by a famous American writer as a nobody, stories I have never gotten tired of telling, is really the best way to end the December 2007 issue of *Smith's Report*.

I could have chatted up a little news about the film we are working on. I could have written about the new book I will have out in January. But I wrote in the enthusiasm of the moment what I wrote. Nothing deathless, only my awkward gift to you for this best of all seasons.

My wish is a fine Christmas and a good, solid New Year to one and all --- to everyone of you.

Bradley

Smith's Report
is published by
Committee for Open Debate On the Holocaust
Bradley R. Smith, Founder

For your contribution of $39 you will receive 12 issues of ***Smith's Report***.
In Canada and Mexico--$45
Overseas--$49

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